AN

ANSWER

TO

THE DECLARATION

OF THE

KING OF ENGLAND,

Respecting his Motives for carrying on

THE PRESENT WAR;

AND

HIS CONDUCT TOWARDS

FRANCE.

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&c.

THE King of England has cauſed a declaration to be publiſhed, which he has addreſſed to the commanders of his fleets and armies againſt France, and to his miniſters reſiding at foreign courts. This declaration contains—his motives for proſecuting the war—the terms on which he would accede to a peace—and, his opinion of the preſent ſtate of affairs in France.

As the king is the principal of a confederacy of deſpots, coaliſed for the purpoſe of ſubverting liberty, the deareſt rights of men, it is neceſſary that his conduct ſhould be ſeverely ſcrutinized; and, appealing, as he now has done, to Europe, he invites the judgment of the preſent age to pronounce on his principles, his rectitude, and his character.

The declaration commences with a reference to certain circumſtances, *known already to all Europe*; *and a ſtatement of objects of equal notoriety.* The circumſtances thus generally known, and the objects which are equally notorious, prove to be, "the ſituation in which the king has *found himſelf* engaged, in conſequence of the war; and the ends he propoſes by the continuance of it." With reſpect to the firſt, his Majeſty of England has not any right to complain; his ſituation is conſiderably advantaged by the war; as elector of Hanover, he brings his mercenaries to the Engliſh market, and transfers the hire-money to his ſordid coffers. The war thus gratifies the ruling paſ-

ſion of this king; and as it is the nature of avarice never to be ſatiated, the prolongation of hoſtilities is to the mind of the miſer, who benefits by them, a continued ſource of ſelfiſh ſolitary felicity. Had the declaration began by ſtating the circumſtances in which the Britiſh nation was involved by the war; had the debts incurred and incurring, the taxes impoſed and about to be levied, the almoſt total ſtagnation of commerce, the ruin of trade, and the conſequent general diſcontent of the people;—had theſe truths been brought forward, inſtead of being induſtriouſly concealed, the exordium of the declaration would have been more entitled to reſpect.

Well convinced that the ſituation of England is at preſent ſuch as will not permit him in the ſlighteſt manner to touch on it, the king is content to ſeparate himſelf from the people, his intereſt from that of his country, and, in a ſtyle of royal egotiſm, he talks only of the objects which he propoſes to *himſelf*; of the ends to which *his* king-craft is directed; and the views that *he* expects to realize by the operation of his meaſures. Hence, trifling with the people whom he governs as their curſe, and preſuming on their tame ſubmiſſion to the inſults, corruption, and oppreſſions of his reign, he has dared to avow his motives for continuing the war to be, "not a defence of his own rights and thoſe of his allies, nor to repel the unjuſt aggreſſion which he had experienced, but ſomething ſtill more important, *the preſervation of civil ſociety itſelf*, AS HAPPILY ESTABLISHED *among the nations of Europe.*"

Here we behold the man; the truth eſcapes from him; and once in his life we can pay a compliment to his ſincerity, in believing what he advances. Moſt of the governments of Europe are deſpotic; tyrants and ſlaves compoſe their civil ſocieties. In the opinion of the king of England, theſe are *happy eſtabliſhments*; which it is of ſuch importance to preſerve, that he "employs all the means which he derives from the reſources of his dominions," to perpetuate *the bleſſings of deſpotiſm.*

A king of the houſe of Hanover, whoſe anceſtor was elevated from a contemptible electorate to a dignified monarchy, in return for the generous confidence repoſed in his family, and for the favours too indulgently beſtowed on himſelf,

himſelf, now makes a true diſcloſure of his tyrannical principles, comes forward in the face of Europe, and tells his people, that he ſpills their blood, waſtes their treaſure, and ſacrifices their intereſts, for the purpoſe of preſerving the deſpotiſm *ſo happily eſtabliſhed* among the nations! After ſuch a declaration, can any meaſure which this King adopts ſurprize the world? When he cauſed the ſword to be drawn againſt America, and to be plunged into the hearts of ſuch of his people as were deſirous of being free, he acted only in conformity to his principles: and he now appears perfectly in character, at the head of a confederacy of German butchers, who convert the Continent into a ſlaughter-houſe for the deſtruction of their ſpecies. The blood ſhed by this man in the purſuit of arbitrary meaſures would almoſt crimſon the ocean; and yet he lives, as if eternal juſtice decreed him to be the ſcourge of his country.

From the commencement to the preſent hour, the reign of the king of England has been marked either by a direct, or a treacherous attack on the little or real liberty exiſting in his dominions. Where force could not prevail, fraud was uſed; and the cant of hypocriſy was called in to eſtabliſh the character of the ſovereign, to throw the people off their guard, and induce them to miſtake the moſt diſſimulating man alive for a paragon of ſincerity. Experience, the ſureſt teſt of truth, has taught the people of England their error. Joined to a weak head, they have detected a bad heart in their king. An hollowneſs of nature, inſuſceptible of the finer feelings, generally in the wrong, always dogmatic, and of ſuch an obſtinate perſiſtance in error, as defies the force of conviction to counteract. Added to theſe qualities, a ſtrong predilection for arbitrary government has been manifeſted, to the diſcouragement of every man, or ſociety of men, in Britain, who profeſſed or eſpouſed the principles of genuine patriotiſm. Such is the portrait of the preſent king of England. Who, then, can be aſtoniſhed at his impoveriſhing his country, and reducing the inhabitants to ruin, by the proſecution of a war for the ſole purpoſe, as he declares himſelf, of preſerving that "*civil ſociety*, ſo HAPPILY ESTABLISHED in the deſpotic governments among the nations." The only misfortune is, that the king, in declaring

claring this to be his motive for continuing the war, has made uſe of an abominable falſhood in juſtification of his conduct; for he adds, that "*all the deareſt intereſts of his people*, impoſe this upon him as a moſt *important duty!*" The deareſt intereſts of the people of England, Ireland, and Scotland; which are ſacrificed and daily ſacrificing, by the prolongation of the war, make it a duty in the king to continue it, in order to preſerve deſpotiſm in Europe! How long will this ſame king ſport with the patience of his unfortunate people? He firſt ruins, and then inſults them.

Thus far the intentions of the king of England have been examined. To preſerve the deſpotic governments of neighbouring nations is the object which he explicitly avows in his declaration. The whole force of England, entruſted to him for a better purpoſe, is to be proſtituted to this end. But if his Britannic majeſty is to conſerve tyranny wherever it may be happily eſtabliſhed, what part is he to adopt in a country where it has been overthrown? Conceiving this to be the greateſt misfortune that can befal a people, he is to endeavour, by all the means which kings make uſe of, by famine, ſword, and fire; by bribery, treachery, flattery, and corruption, to reſtore the ancient deſpotiſm, and thus make civil ſociety again appear in its priſtine ſtate of abject vaſſalage.

The king of England, ever faithful to his principles, exults in the probability of his ſucceeding in this laudable undertaking. Such is the extreme pleaſure which the proſpect of ſubjugating France affords him, that he indulges himſelf in the idea, as if in one of his mad reveries, although in direct oppoſition to truth and matter of fact. Viewing events through the teleſcope of his wiſhes, this royal obſerver beholds that which no other mortal beſide himſelf can diſcover. His viſion he embraces as a reality; he ſeizes an idea as *Macbeth* did the aerial dagger; then reaſons on the fiction, as if it were a ſubſtantial entity; and thus gives a freſh proof of the unhappy ſtate of his diſordered imagination. How ſoon his friends (if a real one he has) may deem it neceſſary to call in the aid of DOCTOR WILLIS, is for them to determine; the ſymptoms

toms are alarming, and delay, in desperate cases, is dangerous.

But, to reason with this king, as if he were really in his sober senses. On what does he ground his belief, that monarchic tyranny, his favourite object, will be reestablished in France? He states it as a fact, that a wish is "manifested *almost universally*, in that country, to find a refuge from the tyranny by which it is now overwhelmed." An universal tyranny overspreads the country, and yet an universal desire prevails to get rid of it! admirable logic! We were always convinced of the weakness of this man; he is now resolved to give the world a proof that he can neither write nor reason. In what part of France are we to discover the manifestation of a wish to have the ancient bondage restored? All the fond hopes which the king of England might have entertained from the *Vendee*, are vanished like nightly visions at the approach of morn; although a banditti of crusaders, furnished with money, ammunition, and arms, by England, occasioned for some time a diversion of the army of the republic, yet the slavish depredators have been finally routed, and punished as traitors to liberty and their country. At *Lyons*, where the specie of England was circulated with a dissipating hand to bribe the corrupt, and encourage the profligate to massacre and rebellion; even *Lyons* is saved from the perfidious stratagems of the king of England; his expectations there, as well as in the *Vendee*, are blasted. Whither then are we to turn our eyes in order to behold "the well-disposed part of the people of France," of whom the king of England speaks with so much confidence as favourable to his tyrannic views, on whose exertions he places his sole reliance, and to whom he has more particularly addressed his declaration? Is it in *Toulon* that we are to look for them? The king has the assurance to say, that this, "one of the most considerable cities of France, has *reposed a confidence in him.*" This man employs the money of his people to bribe the commanders of Toulon, traitorously to deliver up the port, and then, with unblushing effrontery, he calls *this* act of perfidy, *a reposal of confidence!*

If kings had but their deserts, what punishment do they not merit? To truth they are such entire strangers, that they

they ſpeak only to deceive, and flatter only to betray. Aſk not a king, but an honeſt man, what he thinks of the Toulon buſineſs; his anſwer will be, that it diſgraces the Engliſh name and nation; and that it could only have happened under ſuch a monarch as *George the Third*, who, by ſome untoward deſtiny of the ſkies, was doomed to be the inſtrument of England's ruin and diſhonour. As the end is vitiated by the means, poſſeſſing Toulon in the manner the Engliſh have done, the tenure is too precarious to give the neceſſary ſtability to any meaſures that may be propoſed. A ſtroke of corrupt intrigue can only have a temporary operation; it may ſurpriſe into ſucceſs, but the effect is not durable; it is like a luminous vapour in the hemiſphere, that is ſcarcely ſeen to glare before it expires. Had the king of England any ſolid foundation for hope, he would not have recourſe to bribery, corruption, and intrigue. His cauſe is deſperate, and the very declaration which he has publiſhed, proves it to be ſo. The whole is a deception, calculated to impoſe a belief on his people, that there is a prevailing party in France, who will erect a ſtandard, declare for monarchy, and thus favour the views of the coaliſed powers. This is falſe; and the king, in the ſmall portion of conſcience he poſſeſſes, knows it to be a falſity; but as truth was never the object to which he paid any regard, his declaration maintains a contrary doctrine. One conſolation, however, remains for him. He makes the declaration, "from the hope of finding, in the other powers engaged with him in the *common cauſe*, ſentiments and views *perfectly conformable to his own*." Here the hopes of the king of England are ſure to be realized. A confederacy of deſpots, united in the *common cauſe of tyranny*, imbruing their hands in the blood of their ſpecies, deſolators of the earth, and ſpreaders of deſtruction, miſery, and wretchedneſs wherever they appear; whoſe protection implies vaſſalage, whoſe favour is debaſing, and whoſe bleſſings are curſes in diſguiſe; ſuch a banditti of tyrants muſt naturally be united in ſentiment: their views are the ſame; they are in arms againſt the happineſs of mankind; and as the king of England chooſes to make one of them, it is the *duty* of mankind to unite in the cauſe of truth

and

and liberty, and exterminate them all from the ſurface of the earth.

After aſſigning the motives which determine him to proſecute the war, the king of England proceeds to ſtate the "terms on which he would accede to the reeſtabliſhment of peace." This is an object of which, without affectation, he ought to be anxiouſly deſirous, becauſe he muſt be convinced, that it is abſolutely impoſſible for him much longer to continue the war. The deficit of millions in the revenue; the ſubſidies paid to foreign powers; the ſupport of troops on the Continent; the total failure of commercial reſources; and the enormous ſums annually laviſhed among a tribe of mercenary voters, who ſupport the government ſyſtem of corruption at home; all thoſe objects combined, place England in a ſituation ſo deſperate, that the only alternative left her is, peace or ruin. This the king England knows himſelf, and he is told it by his miniſter. Hence it is that Europe is favoured with the preſent declaration; which, if propriety of time had been conſulted, would have been infinitely more to the point ſome months ago. The death of Louis the XVIth, for example, is not a recent event; yet the king of England mentions his "protracted ſufferings—cruel captivity, and—ignominious end," as if they were incidents of the preceding day. The moſt probable fact is, that in compoſing the declaration, ſome courtier refreſhed the memory of this king, reminded him of what he had totally forgotten, and told him, that however indifferent to the fate of individuals, or of mankind in general, yet he muſt affect a grief; it would only be like the reſt of his feelings—unnatural, and out of ſeaſon.

In announcing to Europe his deſire of peace, the king of England thus expreſſes himſelf in different parts of his declaration: "His majeſty *wiſhes ardently to be enabled to treat* for the reeſtabliſhment of *general tranquillity*. His majeſty deſires *nothing more ſincerely* than thus to terminate a war—The king would propoſe none other than *equitable* and *moderate* conditions." Here a great deal of ſincerity is *profeſſed*, but being profeſſed by a king is the very reaſon why it ſhould be doubted by the people. Let us bring this

this ſincerity to the touchſtone of reaſon; it is of royal growth, and I am afraid that whatever is of royalty, when weighed in the balance, will be found wanting. If the king of England be as deſirous of peace as he pretends to be, he ſhould explicitly ſtate the terms on which he would accede to it. There ſhould not be any double dealing; all king-craft ſhould be laid aſide; honeſty ſhould form the baſis of the negociation. What ſays the king of England on the ſubject? "His majeſty by no means diſputes the right of France to reform its laws. It never would have been his wiſh to employ the influence of external force, with reſpect to the *particular form of government to be eſtabliſhed in an independant country*, NEITHER HAS HE NOW THAT WISH."

Here the king of England, in terms as expreſs as language can afford, renounces all pretenſions to a right in him to interfere in the new modelling the government of a foreign country. The *particular form* of government he leaves to be eſtabliſhed by the country itſelf; it *never would have been*, nor *is it now his wiſh*, to dictate, or intermeddle with the ſubject. If there were a ſyllable of truth in theſe aſſertions, all obſtacles to peace would be eaſily removed; the king would only have to recal his fleets and armies, to let the French exerciſe the right which they unqueſtionably poſſeſs, of forming a government for themſelves; and pacific negociation would follow as a natural conſequence. But what ſhall we ſay if the whole which the king of England has advanced on this ſubject, ſhould turn out a *falſhood*; a *barefaced*, *impudent lie*, which he has ſcarcely aſſerted before he contradicts it?

Hear him, ye people of Britain, and then bluſh for yourſelves, in permitting ſuch a man to govern you! "The king promiſes on his part the ſuſpenſion of hoſtilities, friendſhip, and (as far as the courſe of events will allow) ſecurity and protection *to all thoſe who, by declaring for a* MONARCHIAL GOVERNMENT, ſhall ſhake off the yoke of anarchy."

Again,——"His majeſty invites the co-operation of the people of France—he calls on them to *join the ſtandard of an* HEREDITARY MONARCHY, in order to unite themſelves, *once more*, under the empire of law, of morality, and

and of religion." This is the king "*who never would have had, neither has he now a wiſh*, to employ the influence of external force, with reſpect to the *particular form* of government to be eſtabliſhed in an independant country!" This is he who by no means diſputes "the right of France to reform its laws!" This is the man who is ſo ardently deſirous of peace, that he dictates the very terms which he knows will not be accepted! this whiner about anarchy, is himſelf a promoter of ſedition; for he invites a ſmaller part of the people of France, to riſe againſt the majority, to oppoſe the general will, erect a ſtandard, and by force of arms endeavour to reeſtabliſh an *abſolute monarchy*, which he calls, the "*empire of law, of morality, and of religion!*" Is there not an avenging angel, ſome miniſter of the wrath of heaven, ready with his all-powerful right arm, to hurl the thunderbolt of juſtice on the head of ſuch a king as this! If he eſcapes, or Providence ſleeps, or is regardleſs of what paſſes in this mundane ſyſtem.

To a diſplay of his motives for proſecuting the war, and the profeſſion of a deſire to reeſtabliſh peace, on terms of his own election, the king of England adds a deſcription of the preſent ſtate of affairs in France. In giving this, the different objects of delight and terror, as preſented at the moment to his fancy, form ſuch a medley of imagery, as to render the deſcription rather a groteſque caricature than a faithful delineation. There are the "*well-diſpoſed people of France*," as his Majeſty terms them to whom he more particularly addreſſes his declaration. Theſe we collect to be, bankrupt cavaliers, run-a-gade prieſts, half-ſtarved nobles, pampered ſtrumpets, ſharpers out of place, and knights-errand of the order of Saint Louis, exiſting, like maggots on corruption, or muſhrooms on a dunghill. Such are the well-diſpoſed people of France, whom king George of England invites to erect the ſtandard of monarchy, promiſing them his protection, ſhould events, which man cannot anſwer for, not compel him to leave them in the lurch. After this pleaſurable deſcription of his French friends, the king depicts, with extreme ſorrow, the lamentable cataſtrophe of an *amiable princeſs*, the conſort of *Louis the Sixteenth*; ſhe ſuffered, it ſeems, an ignominious

minious death. Had ſhe not led an ignominious life? She was a modern Meſſalina, preciſely ſuch a character as the princeſs *Sophia of Hanover*, from whoſe polluted body the preſent king of England deſcended; for it was probably in one of her caſual fruitions that ſhe conceived the anceſtor of his Britannic majeſty. The deſcription proceeds to aſcribe to France, at preſent, "anarchy, oppreſſion, corruption, intrigue, and a government *boaſting only* of the *conſent of the people.*" Has the king, who thus deſcribes the ſtate of France, forgotten, that to intrigue, corruption, oppreſſion, and anarchy, he is indebted for his crown? When *Charles Stuart* landed in England, had his ſecretary, *Murray*, not been *bribed*, the Hanover family would have been defeated; here was intrigue and corruption. In conſequence of the failure of *Charles Stuart*, all his friends and adherents were proſcribed, their lives forfeited, and their eſtates confiſcated; here was oppreſſion. A civil war raged in the kingdom; here was anarchy. The Houſe of Hanover ſucceeded in conſequence of theſe means, and yet George the Third hypocritically affects to abhor what ſecured him the throne of England.

But to examine more cloſely the aſſertions reſpecting the ſituation of France. That country is in a revolutionary ſtate, turning on its political axis, and gravitating to the centre of liberty: the laws neceſſarily reſult from the exigency of the moment; the meaſures are ſevere and lenient, corrective or encouraging, as the public ſafety, and the importance of the end propoſed, require. It is an unfair compariſon between a nation that has obtained, and one which is obtaining, a revolution: the difference is as great as between reſt and progreſſive motion; and yet, if the government and preſent ſtate of Great Britain were impartially conſidered, the contraſt would not appear ſo very ſtriking. The Britiſh government is conſidered as a mixed one, compoſed of three powers, intended mutually to check the aſcendancy of each other: the fact however is, that one of theſe powers domineers abſolutely over the remaining two;—the crown is the leviathan; the peers and commons are the voluntary, devoted prey of this leviathan; the deſpotiſm, which was formerly prerogative, is now carried on by influence, and the whole of the parliamentary

liamentary ſyſtem is one continued ſcene of fraud, bribery, perjury, and corruption: the laws ſo much boaſted of are either written, like thoſe of *Draco*, in *blood*, or they are ſo contradictory and perplexed, that not one man in a million can underſtand them: the people are perſuaded into a belief that they are free, at the inſtant when the pillory, fine, and impriſonment would be their portion, were they to deliver their ſentiments on the prevailing abuſes: all in England is tyranny; a venal king is ſupported by a venal nobility, and both by an infamous, unprincipled, purchaſed majority in the Houſe of Commons. Such is the celebrated government of Great Britain; which, as *Monteſquieu* obſerves, will periſh, and the ſooner it periſhes the better will it be for the people; liberty can only ariſe in England, like a *phœnix*, out of the aſhes of the preſent ſyſtem.

Thus have we paſſed in review the declaration of the king of England; a declaration which the commanders of his fleets and armies againſt France are to publiſh as a wonder-working performance. In this piece, ſound uſurps the place of ſenſe, words appear inſtead of reaſon, and aſſertions are paſſed for arguments: the whole is a diſorderly medley; there is bluſter and menace, ſoothing and conciliation—the braying of the aſs, and the roaring of the lion. In one paſſage his majeſty is ſo *gracious* as to relinquiſh what he might in juſtice require; in another he is ſo *ungracious* as to inſiſt on that which is not his right. In the exordium of the declaration, he claims for himſelf and his allies, "*a juſt indemnification*;" in the middle of the piece, he wants no indemnification at all; and towards the cloſe he makes a great many *demands*, not one of which will be complied with. He *demands*, for inſtance, "from France, the termination of the preſent ſyſtem;" that the republic ſhould be aboliſhed, and monarchy reſtored. He *demands* that "ſome legitimate and ſtable government ſhould be eſtabliſhed."

It is the will of the people which conſtitutes the legitimacy of a government; the republic of France is founded on the will of the people—it is therefore a legitimate form; and as to the ſtability of it, there is more danger that the king of England ſhould loſe his head, than that it ſhould be

be overturned. But after all, what conſummate impudence there is in the king of England making *demands* on France! What right has he, the little monarch of an iſland, whoſe throne totters, and whoſe crown is falling from his head, to dictate to *twenty-ſeven millions of people*, how they ſhall act? Let this king beware of conſequences. The time approaches when neceſſity will compel him to ſue for peace. What then will be the language of France? She in her turn will *demand* that ſome legitimate and ſtable government may be eſtabliſhed in England, in which THE PEOPLE *ſhall have their proper ſhare.* France will treat *with* THE PEOPLE. You, your cabinet, your miniſters, and your parliament, the French will conſider in the ſame light as you do their republic—" as a combination of uſurped power, founded on the *pretended conſent of the people*, uſing the name of liberty to exerciſe tyranny, to violate every right, and by the moſt abominable corruption to introduce all thoſe calamities now experienced BY ENGLAND." This is a retort which may be juſtly expected; it is for his Britannic majeſty to conſider how he will reliſh it.

There is another *demand* which ſhould not paſs unnoticed; it is that of a "*juſt endemnification* for himſelf and his allies." Does the king mean to be reimburſed the enormous ſums which his *virtuous* miniſter, PITT, ſtole from the public coffers, and diſtributed in bribes at Lyons, Marſeilles, Toulon, Rouen, Dunkirk, Paris, and the Vendee? Or is it only for the combuſtibles wi h which the agents of this ſame *infamous* PITT were to have ſet fire to the towns, arſenals, and dock-yards of France, that the king is deſirous of being paid? In either caſe, the expectations of the monarch will be diſappointed; they were ſo in America, and they will be ſo in France. A war commenced in folly ought to end in ruin. His Britannic majeſty may *talk* of an "*unprovoked aggreſſion*;" but who will believe him? Not thoſe who recollect the manner in which he commanded *Chauvelin* to quit England. True it is, that the king, who ſeems to reverſe every juſt ſyſtem of thinking, may not conſider the ſending away an ambaſſador as an indication of commencing hoſtilities; nor the favourable reception of one a proof of pacific inclination; his majeſty has a *royal logic* peculiar to himſelf,

and

and entirely oppoſite to the reaſoning of *Grotius*, *Puffendorf*, and other eſteemed writers on the ſubject: it ſhould ſeem that their authorities would overpower that of ſuch a reaſoner as *George the Third.*

So far the declaration of the king of England. The judgment of nations is now to be collected on his ſentiments, his principles, and his character. He invites that judgment, for he appeals to the tribunal of the world. Were it poſſible that the individuals of Europe could be convoked in a general aſſembly for the purpoſe of paſſing their final deciſion on the conduct of *George the Third*, they would addreſs him in ſomething like the following language:—

"You were born, Sir, to be the king of a free people; and, to fulfil the duties of ſuch a ſtation, you ought to have cheriſhed the principles of liberty in yourſelf, and to have cauſed their propagation throughout your dominions. Inſtead of this, you have not only eagerly embraced every occaſion which afforded you an opportunity of being an abettor of deſpotiſm, but you have now avowed yourſelf a deſpot. Your fleets and armies have not once, during your long reign, been directed againſt the enemies of your nation; they have been diſgracefully employed to ſubjugate your own ſubjects, and to eſtabliſh tyranny in a foreign country. For thoſe purpoſes you ſpread deſolation throughout America, and you are now endeavouring to ravage France by fire, ſword, and famine: appealing as you do to the judgment of mankind, they pronounce your cauſe to be unjuſt, and your principles inimical to the happineſs of your ſpecies. Your rectitude and character are compoſed of profound diſſimulation, and glaring hypocriſy. Your heart is obdurate, your nature ſullen, and you have nothing of the milk of human kindneſs in your compoſition. Were you a private individual you would live deſpiſed: as a king you have incurred the malediction of millions, and you have long deſerved to die. But you are a fit inſtrument to ſeal the doom of England; you are, therefore, ſpared from the ſcaffold to perpetuate the miſeries of your people; and your exiſtence is prolonged, that you may finiſh what you began, the ruin of your country."